

SOCIO - ECONOMIC STATUS OF DALIT WOMEN:

**A case study of Phalelung Rural Municipality Ward no 3 Thoklimba,
Panchthar District**

A Thesis Submitted to

**The Faculty of Humanities and Social science, Tribhuvan University,
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Partial Fulfillment of the Requirements for the Degree of the Master of Arts (M.A.)
in
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February, 2021

DECLARATION

I hereby declare that the thesis entitled **Socio- Economic Status Of Dalit Women:A Case Study of Phalelung Rural Municipality Ward no -3 Thoklimba Panchthar District** Submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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Recommendation Letter

The thesis entitle of the thesis **Socio-Economic Status of Dalit Women:A Case Study of Phalelung Rural Municipality Ward no- 3 Thoklimba Panchthar District** has been prepared by **Radhika Tamang** under my guidance and supervision. I hereby forward this to be evaluation committee for final evaluation and approval.

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Approval Letter

The thesis entitled **Socio-Economic Status Of Dalit Women :A Case Study of Phalelung Rural Municipality Ward no - 3 Thoklimba Panchthar District** submitted by **Radhika Tamang** in partial fulfillment of the requirements for the Master's Degree (M.A.) in Rural Development has been approved by the evaluation committee.

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ABSTRACT

The study entitled Socio-Economic Status of Dalit Women: A case studies of Phalelung Rural Municipality Ward no- 3 Thoklimba Panchthar Distric Nepal. In general, the objective of this research was to find out the socio-demographic and economic status of Dalit women and analyze the condition of gender discrimination among Dalits family. The design of the study is exploratory and descriptive. Two types of data primary and secondary are collected to complete the research work. Primary data is collected by various methods in the field and secondary data were collected from field. Respondents are selected using by randomly and purposive sampling method. In addition, interview, questionnaire and observation is used to obtain authentic information. People are involved in agriculture and their education and socio-economic status is not so good.

Dalit women face violence from various sources. Violence against Dalit women is practiced in Nepali society on the basis of discriminatory social, cultural, economic, religious and political traditions and beliefs. Dalit women are double marginalized as they are women and dalit. They are facing discriminatory behavior in various sectors like education, economic, social, political, culture. Most of the women are limited in unproductive work. The study is concerned largely with the Dalit community. Dalits are socially, educationally, politically and economically backward. Dalits are known as the disadvantage communities who are culturally categorized as the untouchable caste in society. Legally, it is not allowed to do discrimination in spear of social activities on the basis of caste and ethnicity even though it is still in practice.

The researcher focuses on the backward poor community as treated untouchable Dalit's Community, Nepal's religious and cultural value which bears high and low caste. Even though uneducated community it is also burning issues until today. Education plays a crucial role to develop their languages, dialects, literatures, arts, scripts, religion etc.

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ACRONYMS/ABRIVIATIONS

CBO	Community Based Organization
CBS	Central Bureau of Statistic
CEDAW	Convention on Elimination of Discrimination
CEDA	Centre for Economic Development and Administration
DDC	District Development Committee
DFID	Department For International Development
FOA	Food and Agriculture Organization
HDR	Human Development Report
HMG	His Majesty's Government
ICPD	Internal Conference on Population and Development
ILO	International Labour Organization
INSEC	Informal Service Centre
MOPE	Ministry of Population and Environment
NGO	Non-Government Organization
SAARC	South Asian Association for Regional Co-operation
UNDP	United Nations Development Program
UNESCO	United Nations Educational Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations Informal Children Education Fund
WHO	World Health Organization

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Nepal is a male dominated country where male has higher status than that of female. Women have low socio-economic status as well as low decision making power. According to A.D. 2011 census women population more than half (1, 36, 45,463) of the total population (2, 64, 94,504) in Nepal. The female literacy is 56.4 percent which is very low compared to male. Due to the poor literacy condition in indicators of the qualitative development, such as gender equality and equity, freedom of expression, meaningful participation in social, cultural and political sphere and decision making process are not in improved condition in Nepal, unfair and injustice status of this half of the population has forced people to live a life of the endless misery on the same way, due to the lack of sufficient infrastructures and skilled human power the health status of Nepalese women are not satisfactory.

Koirala(2005) had analyzed the workload of employed women within Ilam sub-metropolitan city. The study shows the context of employed women of Pokhara valley. The employment status is very pathetic because very less percent of women is involved in decision making .Therefore there is no equal opportunity between male and female. Traditionally, the groups characterized as untouchable were those whose occupations and habits of life involved ritually polluting activities, of which the most important were (1) taking life for a living, a category that included, for example, fishermen, (2) killing or disposing of dead cattle or working with their hides for a living, (3) pursuing activities that brought the participant into contact with emissions of the human body, such as feces, urine, sweat, and spittle, a category that included such occupational groups as sweepers and laundry workers, and (4) eating the flesh of cattle or of domestic pigs and chickens, a category into which most of the indigenous tribes of Nepal fell. Orthodox Hindus regarded the hill tribes of Nepal as untouchables not because they were primitive or pagan but because they were eaters of beef and of the scavenging village pigs and chickens. Much confusion arose on this issue because

the unassimilated hill tribes never accepted their relegation to the ranks of the untouchables, nor did they seem to realize that their status was decided on a purely behavioral basis.

Disability and poverty perpetuate one another, and since Dalits are the poorest of the poor in Nepali society, Dalit communities constitute higher numbers of persons who are living with a form of disability. However, Nepali government statistics do not disaggregate data and as such there is no official data yet on how many Dalits with Disabilities there are in Nepal. The cast system is a social division of people based on their occupation and access to power in Nepal. The caste system in its origin is divided into four categories: Brahmins, Chhetries, Baishya and Sudra. Sudra is considered as the lowest caste, the untouchable castes, which are now known as Dalits (CBS, 2003). Women discrimination is one of the major drawbacks in Nepalese culture. Disparities can include the discrimination in terms of opportunities, resources, services, benefits, decision-making power and influence. Gender discrimination takes many forms. Many social practices seen as normal from a religious or cultural point of view (which may have deep historical roots) leave women out of the economic mainstream. These social practices may have profound economic consequences because they do not allow society to take advantage of the talent inherent in women.

Traditionally, the Dalit or untouchable groups in the Panchthar are Churite, Khadgi, Kapali, Charmarkar, Deuala, Sarki, Damai. Similarly, National Dalit commission of Nepal has identified the following groups as untouchables and choichitohalnuparne (caste from whom water is not accepted) in the Terai community KalarKakihawa, Kori, Khatik, Khatwe (Mandl, Khang), Chamar (Ram, Mochi, Harijan, Ravidas), Chidimar, Dom (Marik), Tatma (Tati, Das), Dhusad (Paswan, Hajara), Dhobi (Rajak), Patharkatta, pasi, Batar, Mushar, and Mehtar (Dahal et al., 2002) Non- Dalit refer to opposite from Dalit. The term Non-Dalit is understood as touchable, PaniChalne Choichitohalnunaparnejat (water is accepted and a traditional bathe or sparking the water to purify is not needed). They are Yadav, Tamang, Hill high caste, Newar and TaraiJanajati including other religious minorities such as Muslim, Sikhs and Christian residing in Terai of Nepal (Acharya and Dahal 2011).

Now focus has to be seen within the wider context of Nepal as it attempts to build a Naya Nepal in which the country's ethnic, religious, linguistic and cultural diversity is acknowledged and expressed. As this introduction shows, the aspirations of the Dalits for the improvement in their situation and for social justice for the disadvantaged are fully consistent with the broad aims of the 2006 janaandolan. Dalits realize that they are not the only community which has suffered in the formation of the Nepali state. And that Nepal is a poor country where nearly 40% of the people live below the poverty line. But they feel that they are uniquely disadvantaged; many of the hardships they suffer and the status they occupy in Nepali society are greater than of other communities, and are indeed specific to them.

The word 'Dalit' is widely used both at national and international level. However, Nepal Government, international aid agencies and academics use 3 Caste-based Discrimination in Nepal Krishna B. Bhattachan, Tej B. Sunar and YassoKantiBhattachan(Gauchan) many terms to refer to Dalits. Some terms, such as paninachalne (water polluting), acchoot (untouchables), doom, pariganit, and tallojat (low caste) are derogatory, while other terms, such as uppechhit (ignored), utpidit (oppressed), sosit (exploited), pacchadipareka (lagging behind), bipanna (downtrodden), garib (poor), nimukha (helpless), simantakrit (marginalised), subidhabatabanchit (disadvantaged), alpasankhyak (minorities), banchitikaranmapareka (excluded), harijan (god's people) are non-derogatory. After initial hesitation and controversy among Dalits and non-Dalits alike, use of the term Dalit gained wider acceptance. Leaders of Dalit movement emphasize that no one should object to the use of the term 'Dalit' as it represents a condition that is characterized by caste-based discrimination, including untouchability.

The term 'Dalit' represents struggle for equity and equality. It is unanimously agreed that the term 'Dalit' must be used as long as caste based discrimination including untouchability continues to exist in Nepal. A DFID and the World Bank report aptly notes, "A lingering hesitation to use the term Dalit or to name caste-based discrimination head-on and a preference for euphemisms only serves to confuse issues pertaining to Dalit rights. The term Dalit need to be accepted universally (W.B and DFID, 2006). After nationwide consultation, the National Dalit Commission (NDC) defined Dalit community and caste-based

untouchability in its Proposed Bill, 2003. NDC defines 'Dalit community' as referred to communities documented in Annexure, social, economic, educational, political and religious spheres and deprived from human dignity and social justice due to caste based discrimination and untouchability.

Madhesi Dalits are another especially depressed category of Dalits. For long they have suffered from the denial of citizenship and rights connected to it. They also suffer from acute landlessness. The Charter says that the "problems relating to Madhesi Dalits should be resolved and their proportional representation in all spheres of national life should be guaranteed".

In recent years, the so-called disadvantaged or marginalized groups have emerged as a subject in Nepalese development discourse. Thus, the terms Janajari referring to ethnic people and Dalit referring to untouchable castes have come into currency. These two terms are not to be found in Muluki Ain as the former were labeled as Matwali (Alcohol-Drinker) and the latter as Pani Nachalya (Untouchable). It might be useful here to make a subtle distinction of the native terms jar and jari although both mean the species'. Etymologically, jari is a derivative (feminine, weaker, sub-species) of the term jar (species, group). However, their general usage in Nepal is reversed: jari as ethnic group and jar as castes. This seems to reflect the reality of their relative political dominance. Following this convention, jar would refer to Hindu castes and jari to ethnic nationalities and Janajari as synonymous with jari. There is yet another structural difference between the caste and ethnic groups. Caste division is vertical, based on ritual hierarchy within the same racial/linguistic/ religious group. Nepalese Bahun and Badi represent the extremes of this continuum. On the other hand, ethnic division is horizontal or spatial. That is, ethnic group identity is based on specific native area, common language and religious tradition. The above distinction becomes useful in clarifying the term Dalit later. Women have low degree of opportunity for their education and have hardly any access to employment. There is lack of women participation in decision making from house to the executive level. There is no positive attitude towards women's health and they do not get appropriate nutrition even in the period of pregnancy (UNPEF, 1996).

The UN COVID-19 brief, issued in May 2020, states that the global crisis is deepening pre-existing inequalities, exposing the extent of exclusion and highlighting that work on disability inclusion is imperative. Persons with disabilities are disproportionately impacted by COVID-19 due to inaccessible information, negative attitudes, inaccessible health facilities, social distancing challenges and inadequate social protection measures.

Even under normal circumstances, persons with disabilities are less able to access health care, education or employment, and to participate in the community. They are more likely to live in poverty, experience higher rates of violence, neglect and abuse, and are among the most marginalized in any crisis-affected community. COVID-19 has further compounded this situation, disproportionately impacting persons with disabilities both directly and indirectly.

People with disabilities are not homogenous; the group encompasses a wide range of human diversity based on caste, ethnicity, race, sex, religion, geography, impairments and other characteristics. The degree of impact caused by the COVID-19 pandemic also varies with these intersections, even amongst persons with disabilities. Therefore, it is essential to analyze these impacts with an intersectional lens to reach the most at risk people.

An estimated 260 million people – with the vast majority of them from South Asia – are classified as so-called lower caste and, therefore, treated as ‘untouchable’. This classification is principally based on Hindu mythology and caste-based hierarchical societal structure. The status of these 260 million people, recognized as Dalits, deprives them of participation in the socio-economic, cultural, and political mainstream. According to the Nepal (CBS, 2011), Dalits constituted about 13.6 per cent of the total population. They are further divided into ‘Hill Dalits’ and ‘Madhesi Dalits’, mainly based on geographical and cultural perspectives. Caste-based discrimination and untouchability are the root cause of the problems Dalits face. Dalits in Nepal have been a socio-economically, culturally and politically excluded and marginalized community for centuries.

1.2 Statement of the Problem

Socio-economically deprived and landless, Dalits with Disabilities are at high risk of hunger and starvation owing to the multiple barriers to accessing basic services. Male dominated family system provides very little scope to the female to assert their identity. They are marginalized from economic and social opportunities due to illiteracy, poverty, conservative social taboos and inadequate legal protection. Castes base discriminations which are constitutionally prohibited. But, in remote areas of Nepalese society this system is recently existence. Dalit people are highly suppressed and vulnerable groups in society. This study provides information which family in community has grater discriminatory in nature. So, find out the gender discrimination pattern is the main motto of this research. During the COVID-19 pandemic, a few Dalits with Disabilities were provided with some food items as part of relief packages. However, many more were left behind in accessing these benefits due to the lack of information and formal documents.

Therefore, female of the Nepalese society are highly discriminated in family. So, this study is therefore carried out to fulfill this gap and to respond the following questions.

- (1) What is the socio-economic and demographic status of dalit women?
- (2) What are the major determinants of women discrimination in family?
- (3) What are the relations of dalit women and male?
- (4) What is the nature of discrimination in dalit's family?
- (5) What is the impact of state policy in gender discrimination?

1.3 Objectives of the Study

- (i) To explore the socio-demographic and economic status of Dalit women.
- (ii) To analyze the condition of gender discrimination among Dalits family.

1.4 Significance of the Study

It is important because dalit women shouldn't be just limited within the four walls but they should also be involved in each and every aspect which will help the women to gain various technical, practical ideas. The study made an attempt to study gender discrimination which is one of the major issues in the context of Dalit people and development.

This study is extremely focused on the issues of dalit women. Dalit women discrimination is one of the greatest problems. Dalit women are more than half of the total dalit population are still backward. They are facing discriminatory behavior in various sectors like education, economic, social, political, culture. Most of the dalit women are limited in unproductive work. Their contribution remains invisible. Most of the women are unknown about gender discrimination and their own right. Discrimination exists any time and everywhere they are facing the discriminative behavior in their day to day life. It may be house hold, working place or anywhere. If women are not treated equally in household, society as well as nation it is impossible to achieve the sustainable development it will certainly hinder national development. Other significance of study is

(1) This study was showed the gender discrimination of Dalits families.

(2) This study provided the useful guidelines for policy makers, planners and social thinkers to improve the socio economic conditions of women.

(3) The study was given insight of comparative study on women and male of Dalit's families.

(4) This is helpful to explore the problem face by women in dalits family.

1.5 Limitation of the Study

This study is currently it has been seen to a remote area. Because there is no development of any sector like education, infrastructure, road, transportation, employment, empower of women, absence of many development activities

(1) This study is based on Phalelung Rural Municipality Ward no 3 ThoklimbaPanchthar.

Besides, this is the micro level study.

(2) It is conducted only in the Phalelung Rural Municipality Ward no 3 ThoklimbaPanchthardistrict and it is limited to rural women in agricultural activities. In Nepal, rural dalit women face many problems.

(3) The study has been based on exploratory and descriptive research design. It describes the socio-economic status and gender practice of dalit women under study.

(4) The purpose of the study is to prepare thesis for the partial fulfillment of the requirement of M.A. in Rural Development from MahendraRatna Multiple Campus, Ilam. Thus, this study is conducted with financial limitations and limited time framework.

(5) There are 488 households and total population of Thoklimba is 2200 where 1025 are males and 1175 are females.

1.6 Organizations of the Study

Chapter first includes background, statement of problem, objectives, significance of the study and limitation of the study and as well as organization of the study. The review of literature is included in the second chapter. Chapter three includes introduction of the study area, reasons for the selection of the study area, universal and purposively sampling procedure, research design, data processing and analysis. Chapter four includes introduction in the study area, which is divided into introduction of Panchthar district. Analysis and findings of the study on socio-demography and economic status of people living in the study area, Gender discrimination and the role in development activities find out the dalits women and in the Summary, conclusion and recommendation are given in the chapter five.

CHAPTER-II

REVIEW OF LITERATURE

Dalits are those communities that have been oppressed, and marginalized in the worst forms for millenniums in the name of caste, the major practice of social stratification in the Hindu society in South Asia. Also termed 'Achhoots' (meaning 'untouchables') by the radical enforcers of the extremely rigid caste system, the Dalits are not included even in the traditional four Varnas and are referred to as 'Panchamas'. Dalit women in Nepal constitute seven percent of the total population of the country. They are excluded in state mechanisms, governing structures and the political sphere. The literacy rate of Dalit women is 34.8% and their access to higher education is only 11.8% as compared to 54.5% of the total population of women in Nepal. They are victims of severe violence as about 49.1% of Dalit women encounter violence and only of 4.4% of the incidents are reported to the police (FEDO, 2013). Study on the situation of violence against Dalit women and children and advocate for their prevention and protection). 80% of them live below the poverty line (Nepal Living Standard Survey, 2011). The main problems of their poverty are landlessness, unemployment and working as agricultural labourers. Legal provisions are inadequate in addressing this severe exclusion and the weak implementation of existing policies and laws have made Dalit women excluded and underprivileged.

Province 2 of Nepal has the highest multidimensional poverty index out of its seven provinces. The province also has a high prevalence of Madhesi communities. Madhesi Dalits are the most marginalized, socio-economically, culturally and politically deprived community, even among the Dalits. A large majority of Madhesi Dalits are illiterate and landless, and some are even homeless. Therefore, Madhesi Dalits with Disabilities face discrimination and exclusion from all angles in their everyday lives. The COVID-19 pandemic has pushed them further below their already disadvantaged position at the bottom of society.

The government of Nepal has adopted the Gender Equality and Social Inclusion (GESI) policy to inform the programme and plans of various Ministries. The Ministries also have established GESI Unit and focal point for supporting the work of planning, budgeting and

monitoring the ministerial programme to promote GESI. Nevertheless, the GESI policy and Unit responsible for the task has been of cosmetic in nature and failed to inform programme that address the problems of Dalit women. There is no standardized monitoring system and disaggregated data to track the records for how Dalit women has been targeted and benefited from the government programme.

According to Census 2011, the average literacy rate in Nepal is 65.97%. For males, it is 75.21% and for females, it is 57.53%. Madhesi and Hill Brahman and the Newar community have the 8 highest literacy rates among social groups with 81.9%, 81.7 and 79.9% respectively. Literacy for all Dalit is 52.7% with Dalit women literacy rate of 45.4%. As the following figure shows, women from all Dalit groups have lower literacy rates when compared to the national average and their male counterparts. Women from Musahar and the Dom community are at the bottom with respective literacy rates of 17.4% and 17.9%. The percentage of persons who have completed primary level education in Nepal is 48.5%. The Madhesi Dalit group has the lowest percentage among the social groups while the Musahar is 9 at the bottom with only 8.6%. The percentage of women from the Musahar who have completed primary level education is 4.9%, followed by the Dom and Chamar groups with 7.4% and 13.7% respectively.

Health services are nothing but a dream for many Dalit women, especially in rural areas. A significant number of Dalit women lose their lives in the absence of basic health services. The maternal mortality rate of Dalit women is higher than for any other group of women in Nepal (Source: Maternal and Child Health in Nepal: The Effects of Caste, Ethnicity, and Regional Identity Further Analysis of the 2011 Nepal Demographic and Health Survey, 2013). In addition, Dalit women are plagued with more health-related problems than people of other castes, often because of poor living conditions engendered by poverty or the continued (illegal) practice of untouchability. Most Dalit women are unaware that health care is their right, thus they do not raise their voices to demand better services. Data for health is not sufficient for assessing the health conditions of Dalit women. Among three indicators used to assess the health status, only the data on mean age at first marriage have gender disaggregated figures. We have obtained information on the two other indicators namely women facing challenges in accessing health services from NDHS 2011 and access to

modern toilets from Census 2011. Both have data disaggregated only by social groups. Women's health is regarded as one of the basic indicators of living standard. Good health is intrinsically linked to education, economic situation and human capabilities.

Dalit women face violence from various sources. Violence against Dalit women is practiced in Nepali society on the basis of discriminatory social, cultural, economic, religious and political traditions and beliefs. For example, many Dalit women are prevented from accessing public services and places, including drinking from water sources, because of continued untouchability practices. If women resist these practices, they are usually punished with violence. Sixty percent of Dalit women experience family or other gender-based violence, being physical, sexual, psychological, social or cultural violence (FEDO, 2013, Study on the situation of violence against Dalit women and children and advocate for their prevention and protection.) The violence and inhuman treatment, such as sexual assault, rape, and naked parading, serves as a social mechanism to maintain Dalit women's subordinate position in society. They are targeted as a way of humiliating entire Dalit communities. Dalit women also face hardship because of child marriage, bigamy and dowry practices that continue to prevail despite having been officially outlawed. Alcohol abuse and subsequent domestic violence is also a significant problem.

Many NGOs and INGOs are working to empower women through various activities. Organizations relating to women have helped to increase the involvement of women in social, economic and political fields since the Beijing conference the government has established the ministry for women and social welfare. The ministry has started small farmer's development program and income generation for rural women (Ojha 1992).

The "People's War" against the state that was launched by the Maoists of Nepal on 13 February 1996 has split Nepali society in two. The conflict cost more than 13,000 lives and billions of rupees. It witnessed wide-scale human rights violations against women from both the government and non-state combatants. Violence against the Dalit community is ultimately borne by Dalit women. They suffer direct violence because of their involvement in, support for or proximity to the conflict; they suffer sexual exploitation, disproportionately

so because of their low social status; and similarly they suffer economic hardship after the loss of husbands or other family members or the destruction of property. Hundreds of men and women were imprisoned during the conflict. Many more went missing, or were raped or tortured. The conflict has caused mass internal displacement. Many male members of the family left their homes, leaving women behind to manage the household, and care for children and elderly household members. Women were compelled to do all sorts of work traditionally performed by men such as ploughing the farm and roofing. In addition to their own gendered work, without a male counterpart women have had to take on new responsibilities in the face of violence and trauma.

Women's economic dependence on men mainly incomes contributing to their social status, the few women who earn a salary are often held in higher esteem than women who do not (Gurung 1999).

Women comprised 51.50% of the total population of Nepal census in 2011. Patriarchy pervades most of the country's caste and ethnic group; Nepal has one of the highest indices of son preference in the world. Boys not only pass on the family name, but represent "Insurance" for parents for their old age and can carry out important rituals when parents die. Girls generally work at home and in the fields, considered too unimportant-and risky-to educate, given the high value attributed to virginity and the dangers that schooling in the company of boys and women outside the household might pose to virginity. By contrast, early marriage constitutes a kind of virginity insurance. Women's roles in most societies fall into three categories: productive (relating to production of goods for consumption or income through work in or outside the home), reproductive (relating to domestic or household tasks associated with creating and sustaining children and family), and community management (relating to task and responsibilities carried out for the benefit of the community). Women must balance the demands of these three different roles and should be recognized for their contributions (Deuba A. 2004).

Women's contribution by economic and social progress is still constrained by their limited access to education and information. For a large proportion of women, the written word still finds no meaning. Many rule women who do become literate however, will lose their skill because there are few opportunities for to practice. Low level of educational attainment

among the women and prejudice in favor of male recruitment may also negatively affects the formal employment of women in 1982, in government service only 7% of gazette officer and 5% of supporting staff were women. (UNICEF, 1990)

According to the constitution of Nepal, all citizens of Nepal are equal under the law regardless of sex, caste and ethnicity. Nevertheless in actual practice, illiteracy, poverty, deep rooted socio-cultural values and traditions especially cost prejudices and political factors have all often combined to prevent women from exercising their human rights. While human rights are common to men and women, there is a large area in the human rights of women that are not recognized or neglected.

Women in Nepal, as elsewhere, hold the triple work responsibilities of reproduction, house holding and farm work. However, reproduction is not treated as work by the government system. Women also suffer from discriminatory practices in opportunities for education, personal, mobility which is required among other for skill development. (UNDP, 1995)

Women have law degree of opportunity for their education and have hardly any access to employment. There is lack of women participation in decision making from house to the executive level. There is no positive attitude towards women's health and they do not get appropriation nutrition even in the period of pregnancy (UNPEF, 1996).

Discrimination against children from Dalit community at schools is rampant particularly in Tarai/Madhesi and mid and far west of Nepal. The extreme poverty put children into child labour which is one of the major causes of low enrolment and high dropout in school. Senior citizens face more discrimination based on caste, they are in entrenched poverty, and lack access to health facilities and does not have access to shelter. Many senior citizens from the Dalit community do not have citizenship certificates because of which they do not get social security schemes. There is no specific policy addressing the issues of senior citizens. Person with disabilities are facing multiple forms of discrimination. They have no opportunities for education. They, being Dalits, are also excluded in terms of receiving identity cards and social security schemes. Socio-cultural exclusion of Dalits can be seen in a variety of socio-cultural settings, particularly in those areas where they have to be in close physical contact

with 'upper caste' people or touch water and food items: funeral or birth rites, wedding ceremonies, community feasts or cultural programs, community meetings and training, non-formal educational classes and income-generating activities.

Discrimination in employment has both direct or intentional and indirect aspects. For example, the low employment rate of Dalits in the government sector can largely be attributed to their low level of education, which again is related to their Dalit status in society. This form of discrimination can, therefore, be seen as indirect discrimination. At the same time, it also has elements of direct discrimination in the sense that the government sector is dominated by 'upper caste' people, who tend to favor candidates belonging to their own castes when the matter concerns hiring or promoting personnel. More gainful alternative employment opportunities in both informal and formal sectors are required for Dalits as some of their traditional occupations are gradually being replaced by modern manufacturing and services. For this, skills and know-how among Dalits need to be upgraded to enable them to switch to more gainful employment opportunities.

The Government of Nepal has developed its fourth Human Rights National Action Plan for five years. It has addressed the issues of Dalits under Inclusive Development. The Ministry of Federal Affairs and Local Development (MoFALD) has been designated as the lead agency to implement the Plan. Likewise, NDC has been presented as one of the key responsible agencies. The executive body of the NDC often remains vacant for long periods of time and lacks essential capacity and resources for implementing the Plan. The local bodies and line agencies of the government are unaware and hesitant to talk about the contents and implementation of the Plan. It is appreciated that 'Caste Based Discrimination and Untouchability. Elimination and Dalit Rights Promotion Mechanisms' have been formed under the Office of the Prime Minister. However, it is almost non-functional. The government declared Nepal an untouchability free nation in 2006 but in practice caste-based discrimination and untouchability practices is rampant and increasing all over the country. Barriers for Dalits in accessing justice include pressure on victims Dalits for forceful negotiation in the name of social harmony, security threats to victims and witnesses, undue political influence, difficulty in collecting tangible evidence, not supportive

attitude/behavior of the non-Dalit community, a lack of Dalit representation in law enforcement agencies, and economic dependency of Dalits.

Dalits are discriminated at work including at government offices. Human Rights Defenders who raise caste-based discrimination and untouchability issues including the victims and witnesses face threats and security challenges. Despite the Government's decision, people from the Dalit community who attempt to acquire citizenship using their surname [different than the caste name] including children of Badi women and inter-caste married couples are harassed and discouraged by the authorities.

The Government of Nepal has ensured free primary education to all children below 5 years including free text books and Rs. 400 a year to all Dalit students. Beside this, the Neglected, Suppressed and Dalit Upliftment Development Committee has been providing scholarships to selected Dalit students for higher studies. Likewise private schools need to provide free scholarship to 10% of all students in the school; however it is not in implementation. Although it is 'free' up to secondary level, school education is still unaffordable for Dalit children until and unless those households who are below the poverty line are provided with economic upliftment opportunities. The improper and untimely distribution of scholarship schemes by the schools further excludes Dalit children from being properly benefitted. NSIS(2012)

According to Lama and Das, (2014). The literacy rate of Dalits (6 years and above) is 52.4% compared to the national average of 65.9% and it is 34.5% for Tarai/Madhesi Dalit. Only, 24.7% of Hill Dalits and 11.8% of Tarai/Madhesi Dalits complete 8th grade which is far behind the national average (41.7%). Dalits comprise only 1.6% of those with a SLC and above; and only 0.8 % of those with a Bachelors' degree. The low educational status has a multifaceted impact in the socio-economic and political life of Dalits. Similarly, the literacy rate of Dalit women is 45.5%. Women from Musahar and Dom community are at the bottom with literacy rates of 17.4% and 17.9%. The low educational status of Dalits has remained one of the major barriers for their human development. It is evident that there is an inverse relationship between education levels and incidences of poverty i.e. the lower the education,

the higher the incidence of poverty. This is attributed to the high incidences of poverty among the Dalit community. Children from the Dalit community face discrimination at schools by teachers and peers. Due to a discriminatory mindset, teachers provide less care for Dalit children, Dalit children not being permitted to drink water; rude manner of addressing them; putting Dalit children in separate lines, etc. Ultimately, their learning achievement becomes low which leads them to dropout, NSIS(2012).

Dalits comprise the poorest community in Nepal, in terms of all poverty measures – income, consumption and human development. A total of 42% of Dalits fall below the poverty line which is 17 percent higher than that of the national average (25.2%) The average per capita consumption in Nepal is 34,187. Madhesi Dalits have the lowest level of consumption with per capita of NRs. 23,106 followed by Hill Dalit 25,298 per annum. Whereas, among the Dalits of both Hill and Madhesi origin, every two in five persons are poor. The issues of Freed Haliya have not been addressed with adequate resources and sustainable rehabilitation although the Freed Haliya Rehabilitation Committee is working in this regard. The Badi Development Board has been working since 2012 for the upliftment of the Badi community; however, it has not been able to produce significant results due to a lack of adequate resources. Likewise, the Neglected, Suppressed and Dalit Upliftment Development Committee is also working for the development of Dalits, however, it has limited interventions and result with a limited mandate and resources. There is null representation of Dalits in all planning and executive bodies that guide overall development process of Nepal. Thus, they are excluded from the very planning process and development outcome.

Dalits serve others as semi-bonded labourers. Most Dalit groups employ their own traditional occupational skills such as iron work, gold smith, tailoring, shoemaking, bamboo crafts, etc. Such inherent occupational skills are the only way that many Dalits are able to survive. Unfortunately, most of these skillful people are not receiving fair value and social respect for their work. Dalits are often exploited in the name of Balighare, Khalo, etc. systems and get only minimal payment (mostly in kind/grains) for their works. Lack of modernization and limited access to markets and having no patent rights for their inherent skills has put Dalits' traditional occupations in danger. Developing social respect for these occupations of Dalit,

making them competitive in the market and protecting patent rights is a major concern for ensuring the livelihood rights of Dalits.

Child marriage and early pregnancy have worsened the health problems for Dalit women. The girls who get married before 15 years of age ranges up to 62% among Dalit groups. This, along with other, has worsened the maternal health and other health problems such as prolapsed uterus, early pregnancy, sexual violence and exploitation.

The government has started a gender responsive budget at the national level. The gender equality and social inclusion (GESI) responsive budget formulation and its auditing guideline are also developed for local bodies of the government by MOFALD. Currently, national plan encompasses provisions for Dalit issues in the GESI chapter. However, the resource allocation is not ensured and lacks proper monitoring. The guidelines developed have not been implemented properly. Large sections of Dalits are unaware of these provisions. Their participation in budget process and decision-making is neglected. This ultimately violates their social and economic rights. Standardize the scholarship amount to Dalits with due priority given to girls by considering the minimum needs of the students and strengthening monitoring mechanisms for efficient use and effective distribution of scholarship schemes and adopt policy measures to ensure employment to Dalits who attain a certain level of education.

The mainstream development theories have mostly focused on modernizing the sociocultural, political and economic life of the Dalits. The development in the sense of modernization process completely failed to improve the quality of life of the Dalits. The main reason behind this situation is the stigma of untouchability associated with the Dalits. In Nepal caste has become one of the crucial factors in development process. Conventional development theories mostly ignore such factor. Since, alternative development theories promote the values of inclusion, equity, human right, participation and sustainability (Griesgraber& Gunter, 1996) such approaches would greatly help better to understand development in a caste-based society of Nepal. Bellah et al. (1985), argue that alternative development theories can ensure people's perspective of development in both the developed and developing countries. One of the advantages of these theories is that they rectify the related problems

inherent in both modernization and dependency theories of development. Alternative development theories appreciate the peoples' voices and perceptions as the pulse of everyday as well as academic lives rather than as rhetoric. Mainstream development has a single, homogeneous thrust toward modernization and it underestimates people's diversity, complexity and adaptability. Alternative development theories on the other hand emphasize agency in the sense of people's capacity to promote social change (Pieterse, 1998). Alternative development is more anchored in people's subjectivity, rather than in overarching structure and institutions. These theoretical propositions helped to interpret the Dalits' understanding of development.

Most of the younger Dalits are engaged in different kinds of jobs in different parts of Nepal, India and abroad. Yet, some Dalit youths remain occupied in caste-based traditional occupations. There are groups of uneducated and unemployed Dalit youths who temporarily add to labour pool in the bazaar area. The educated ones are more interested in Dalits' activism, occupying jobs in Dalits' development issues. Jobs in the government sector such as the police and the army are considered better. Yet, during my field work, none of the Dalit youths are found working in the civil service. Many of the Dalit youths join higher education institution at the intermediate and bachelor level. The level of experience and education of the Dalit youths is an indicator to their understanding on development. Jeevanpariyar working in South Korea, expressed his views on development on the ground of his experience, in comparison with development achieved in Korea. He listed out components of physical development found in Korea such as big mall, metro train, facilities of electricity with no power-cut (load shedding), 24 hours water facilities, free health and education facilities, industry and technology and compared with those available back home in Dalit community of Khalanga that he resembled as trapped in the medieval age. Jeevan defined development on the basis of his personal observation and experiences in the developed world. He simply concluded that the Dalits' community is still underdeveloped and primitive stage, as the local proverb says "frogs in the dark well."

Understanding of Dalits on development is influenced by the context, age groups, existing available facilities, economic condition and level of education. Generally, for the local Dalits,

the notion of 'development' has become a parcel of physical, economic, social, cultural, and political progress but the meanings it carries and refers are multiple, diverse, overlapping and contradictory also. This implies that the understanding of development is contextual and yet to be universally defined. In the context of Nepal, from the beginning, the state development activities were influenced by the modernization theories and state gave priority to physical infrastructure and economic development activities. The local Dalits especially from the elderly and adult generation watched all this happening and began to understand "development" as synonymous to such activities. On the other hand, alternative development discourse brought some remarkable and significant new concepts in understanding the people's meaning on development from various manners. Dalits' understanding on development has shifted toward the alternative development discourse from the mainstream development discourse. The younger Dalits' understanding of development is not limited on physical, economic and social development activities and they understand development as a process of holistic development of an individual and society. All in all, most development literature are top-down and hegemonic but this study show a possibility on how to incorporate local marginalized and untouchable people into the mainstream of development discourse. The findings of this study further reinforces the possibility of envisaging an alternative development discourse that empowers rural people and increases the possibility of ensuring sustainable development discourse.

This study underwent an interrogation of existing national policies that address caste based discrimination in Nepal from a 'problem' questioning perspective rather than 'problem solving' perspective. In doing so, although in a very small way, this study has contributed towards a better understanding of the problem formulations and the shortcomings of policies that address caste based discrimination in Nepal as solely a problem of poverty and development. Fraser's theory of justice aided the contemplation required to critically interrogate the problem representation in policies that address caste discrimination in Nepal. The finding of this study reveal that the policies formulated to address caste based discrimination in Nepal is deeply marred by the politics of misrecognition, which not only maintains the structural discrimination of castes but also ironically fails to alleviate the economic exploitation of the very group it aspires to uplift.

There are several reasons why constitutional provisions protective of Dalits may not be properly implemented. Many of these reasons are connected with the nature and limits of law in respect of social, political or economic change. It is of course true that caste distinctions or their significance were, if not created by law, were incorporated in it, and not just customary or traditional law, but by state law, the MulukiAin of the 19th century. It succeeded in imposing in reality its caste classifications, disqualifications, and ultimately disempowerment, because the law was designed and therefore consonant with the objectives of the monarchy and classes associated with it. And with a large measure of coercion. The Constitution today seeks to reverse that role of the law, to emancipate those who were stripped of their power and property, and to usher in a new social order. The reach and mechanisms of the state are more extensive and complex; and so one might expect that it would be able to bring about the reversal. It is hard to assess if, and what, are obstacles to this reversal. Constitutions can be effective in restructuring the state and redesigning its institutions. And sometimes they may even influence the way in which these institutions work. But constitutions are not very good at changing social structures. The experience of the Indian constitution with respect to both these matters attest to the plausibility of these propositions: Dalits have permeated structures of state and have even become a “vote bank” to be reckoned with but have not pierced the citadels of caste and social hierarchies. Bhattachan points to the deep roots in society which sustain untouchability and other social oppression of the Dalits, and notes that the real challenge is not the change in law, but in the ‘mindset and attitudes of those who practice untouchability and fight to retain the hierarchies that reinforce the oppression of the Dalits’. And then, as this quotation from Bhattachan reminds us, there may be resistance from higher castes and local elites, and party leaders would probably place greater value on their votes than on Dalit votes. Dalits may lack the legal and social resources, perhaps even the knowledge, to mobilize the protective provisions of the constitution, deal with lawyers and courts, and the struggle with the bureaucracy. Their task will be harder if the new constitution protects the structure of existing political parties and the existing property relations, as the IC does (Arts. 142(4) and 19 respectively). Social change through law is easier if the apparatus of the state is controlled by those favoring change (as in the days of the original MulukiAin) than when it is deployed in the cause of the resisters.

On the other hand, if there is, and this cannot be ruled out, a genuine desire on the part of the establishment to bring about more equitable relations between different communities and greater measure of social justice, it would be necessary to spell out more clearly in the new constitution than now in the IC, the precise goals, extent, methods and institutions for affirmative action, full and effective participation, basic needs, and so on. Dalits themselves must be involved in the decisions and implementation, including periodic reviews of criteria, progress and necessary adjustments in policy and procedure. Dalits would have to organize themselves to take major responsibility, politically and administratively, for implementation. Too many of the demands in the Kathmandu Charter are addressed to a somewhat amorphous “state”. The state cannot do a great deal about change of “attitudes and mindset”, without resorting to forms of compulsion that deny the rights and freedoms of others, but would undermine the Dalit cause itself. A major responsibility will lie on Dalits to translate constitutional gains into practical reality by persuasion as well as procedures of the law. They can begin by setting their own house in order: abolish internal caste hierarchies and untouchability. Then they and other communities must talk to each other, and their leaders must stand together in the promotion of the values of Naya Nepal. And political leaders must turn their attention from “party politics” and “party competition” and give the lead in integrating, and thus, uniting the people into a nation—which I discuss briefly in the next section.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Selection of the Study Area

The study is conducted in Phalelung Rural Municipality Ward no 3 ThoklimbaPanchthar. Many people from different castes and ethnic group are living in Phalelung Rural Municipality Ward no 3 ThoklimbaPanchthar. So it is easy to find out the actual status of Dalit women. According to Phalelung Rural Municipality Ward no 3 ThoklimbaPanchthar. Statistic report there are 488 households and total population of Thoklimba is 2200 where 1025 are males and 1175 are females.

3.2 Research Design

The study is based on exploratory and descriptive research design. It describes the socio-economic status and gender practice of dalit women under study. It is exploratory in the sense that the researcher explores the dalit women's status in her society their contribution/participation in development activities.

3.3 Unifers and Sample

The research studied Phalelung Rural Municipality Ward no 3 ThoklimbaPanchthar. This ward is selected randomly. There are 65 households of Dalit out of total household 488. First of all I have selected 26 households of Dalit. All the respondents are females and using purposive sampling.

3.4 Data Collection Technique and Tools

The following tools are used for the collection of primary data.

3.4.1 Questionnaire Survey

Structure questionnaire is used to get the detail information about Dalit women in this study area. The researcher gathered information related to socio-economic profile of respondents with the help of questionnaire. Along with it, the participations level of women in comparative study has been also gathered using this tool.

3.4.2 Interview

The researcher used interview method also to have face to face interaction with the respondents. An informal interview is conducted with family members of the selected women to know about their perception regarding various issues like property rights and education of women employment work sharing.

3.4.3 Field Observation

After establishing good relationship with local people, I have collected the information about society pattern, occupation, education, marriage practices, feasts and festivals and other important aspects of the community. The old and past information has been collected through the interview with members of Dalit Society. The secondary data is collected from various publications. Published by CBS, UN, DDC, UNHCR etc. and other unpublished dissertations.

3.5 Methods of Data Analysis and Presentation of Data Information

The information and data collection during the field is first process through validation then edited carefully and then hand tabulate. Finally the data is interpreted using atonal information. Simple statistical tools like percent and ratio has been used present data. To illustrate the research work maps, graphs and diagrams has been used tool and technique of the data analysis.

CHAPTER-IV

DATA PRESENTATION AND ANALYSIS

4.1 Introduction of Phalelung

Phalelung is a Rural Municipality out of seven Rural Municipality located in Panchthar District of Province No. 1 of Nepal. There are a total of 8 municipalities in Panchthar in which 1 is urban and 7 are rural. According to Ministry of Federal Affairs and Local Development Phalelung has an area of 207.14 square kilometres (79.98 sq mi) and the total population of the Phalelung Rural Municipality is 21884 as of Census of Nepal 2011. The Phalelung is located between 27°12'0" North latitude and 87°57'36" east longitude. It is situated about 40 kilometers away from district headquarter Panchthar. The Thoklimba have different types of settlements. According to Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar Statistic report there are 21884 populations where 10320 are males and 11564 are females. There are total household is 4552.

4.2 Population Distribution by Gender/Sex

Population refers to a collection of humans. Demography is a social science which entails the statistical study of populations. Population, in simpler terms, is the number of people in a city or town, region, country or world; population is usually determined by a process called census (a process of collecting, analyzing, compiling and publishing data). A population can be defined by any number of characteristics within a group that statisticians use to draw conclusions about the subjects in a study. The population composition of Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar has shown in table below.

Table 4.1: Population Distribution by Gender/Sex

S.N.	Gender/Sex	Population	Percentage%
1.	Male	1025	46.59%
2.	Female	1175	53.40%
	Total	2200	100%

Source: CBS, (2011)

The above table shows the total population of Thoklimba where the gender disparity looks to similar profile of national figure of Nepal. The total population is 2200 where there are 46.59% males and 53.40% females. There is female is greater than male. A population can be vague or specific. In the 2011 census, Nepal's population was approximately 26 million people with a population growth rate of 1.35% and a median age of 21.6 years. Only 4.4% of the population is estimated to be more than 65 years old, comprising 681,252 females and 597,628 males.

4.3 Population Phalelung Rural Municipality

The major reason for population changes, whether in an individual country or for the whole world, is the change in birth and death rates. The population of Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar according to the census report of 2011 is given below. The total population of Phalelung Rural Municipality Panchthar is 21884 populations where 9,881 are males and 11144 are females. There are total household is 4552. Which is classified as award wise population distribution table is below:

Table 4.2 Ward Wise Population Distributions in the Study Area

S. N.	Ward No.	Total	Household	Male	Female	Percentage
1.	1	2346	534	1082	1264	10.72
2.	2	2925	656	1379	1546	13.37
3.	3	2200	488	1025	1175	13.98
4.	4	2311	459	1121	1190	10.56
5.	5	3674	761	1759	1915	16.79
6.	6	1895	356	890	1005	8.66
7.	7	2693	529	1260	1433	12.31
8.	8	2981	600	1365	1616	13.62
	Total	21884	4552	9881	11144	100

Source: Municipality profile, 2011

Table 4.2 shows that the population distribution of Phalelung Rural Municipality Ward no 3 ThoklimbaPanchthar. Most of the people live in village where their occupation is agriculture oriented occupation like: agricultural for paddy, wheat, vegetables, potato and other cultivation. We can say that agricultural and active population inter related. Population density is a measurement of the number of people in an area. It is an average number. Population density is calculated by dividing the number of people by area. Population density is usually shown as the number of people per square kilometer.

4.4 Major Language of Phalelung Rural Municipality

All ethnic groups have their own mother tongue which is Bantawa Rai, Limbu, Magar and Gurung etc. They smoothly talk in their own mother tongue whenever they meet and their festival and other ceremony. In the study area most of the people talk in their mother tongue, but they can also talk in Nepali as well. But they are mostly used their vocabularies of their mother tongue also use while speaking Nepali. They have no problem to talk in both Nepali and their own mother tongue. On the other hand, other ethnic groups such as Newar, Thami, Chhetri, and Brahmin also use their different language.

Table 4.3 Status of Language Spoken in the Study Area

S.N.	Languages	Total Population	Percentage%
1	Limbu	8857	40.47
2	Nepali	4388	20.05
3	Bantawa	2968	13.56
4	Other Rai	2053	9.38
5	Magar	1557	7.11
6	Tamang	908	4.15
7	Gurung	552	2.52
8	Other	601	2.75
	Total	21884	100

Source: Rural Municipality profiles, 2021

The above table shows that in the context of study areas population where, there is about 8857 population of Limbu, which is 40.47% population from the total population of the Phalelung Rural Municipality. The largest number of populations who speak Limbu is 40.47%. Local language is respected language to that community or their local area where they speak both language Nepali and other (Limbu, Rai, Tamang, and Magar etc.). Nepal's diverse linguistic heritage evolved from three major language groups: Indo-Aryan, Tibeto-Burman languages, and various indigenous language isolates. According to the 2011 national censuses, 123 different living languages are spoken in Nepal. Based upon the 2011 census, the major languages spoken in Nepal are Nepali, Maithili and Bhojपुरी.

4.5 Population by Castes of Phalelung Rural Municipality

The Nepalese caste system broadly borrows the classical Hindu Chaturvarnashram model consisting of four broad social classes or varna: Brahmin, Kshatriya, Vaishya, Sudra. The caste system defines social classes by a number of hierarchical endogamous groups often termed jaat. According to 2011 (CBS), Phalelung Rural Municipality was inhabited by mostly the people of Limbu caste with total population of 8,994. There were as little as Newar caste with population of as little as 17 in total. People of several other castes who live in Phalelung are Limbu, Rai, Magar, Brahmin, Chhetri, Tamang, Gurung, Kami, Damai/Dholi, Sherpa, Undefined Others, Gharti/Bhujel, Sanyasi/Dashnami, Newar, etc.

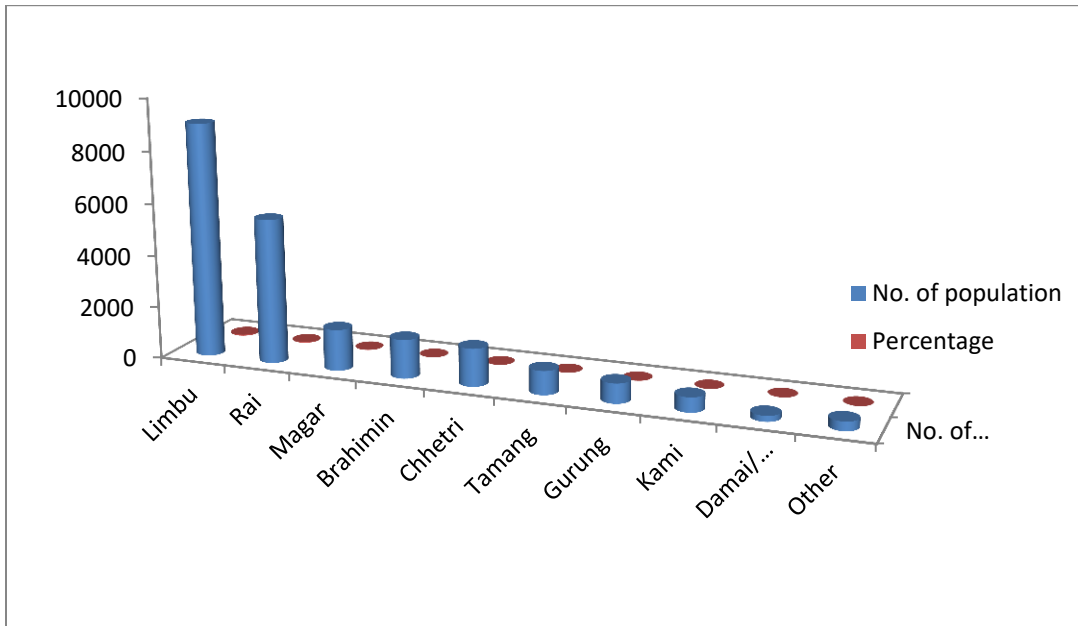
Table 4.4 Distribution by Caste/Ethnicity

S.N	Cast	No. of population	Percentage
1.	Limbu	8994	41.10
2.	Rai	5557	25.39
3.	Magar	1583	7.23
4.	Brahimin	1490	6.81
5.	Chhetri	1448	6.62
6.	Tamang	914	4.18
7.	Gurung	758	3.46
8.	Kami	567	2.59
9.	Damai/ Dholi	222	1.01
10.	Other	351	1.60

Source: Rural Municipality profiles, 2021

Top five castes of people in Phalelung Rural Municipality are Limbu (8,994), Rai (5,557), Magar (1,583), Brahmin (1,490) and Chhetri (1,448) with total population of 19,072, which forms 87.15 percent out of total population of 21,884 in Phalelung Rural Municipality.

Figure 4.1 Distributions by Caste/Ethnicity of Respondents



Top five castes of people in Phalelung Rural Municipality are Limbu (8,994), Rai (5,557), Magar (1,583), Brahmin (1,490) and Chhetri (1,448) with total population of 19,072, which forms 87.15 percent out of total population of 21,884 in Phalelung Rural Municipality.

4.6 Religion

Nepal occupies a special place in both Hindu and Buddhist traditions. Nepali is the official language and Hinduism is the dominant religion. Given that Nepal was the birthplace of Buddha, as well as the world's only Hindu Kingdom, Nepal is an important place for many Hindus and Buddhists. Most ethnic groups such as Limbu, Magar, Rai, Kami, Damai, Kami, Sarki, Newar, Gurung, Chhetri, Brahmin and Tamang live in this Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar. They are focus and follow their own religion. Hindu communities are the largest group in this Phalelung Rural Municipality Panchthar.

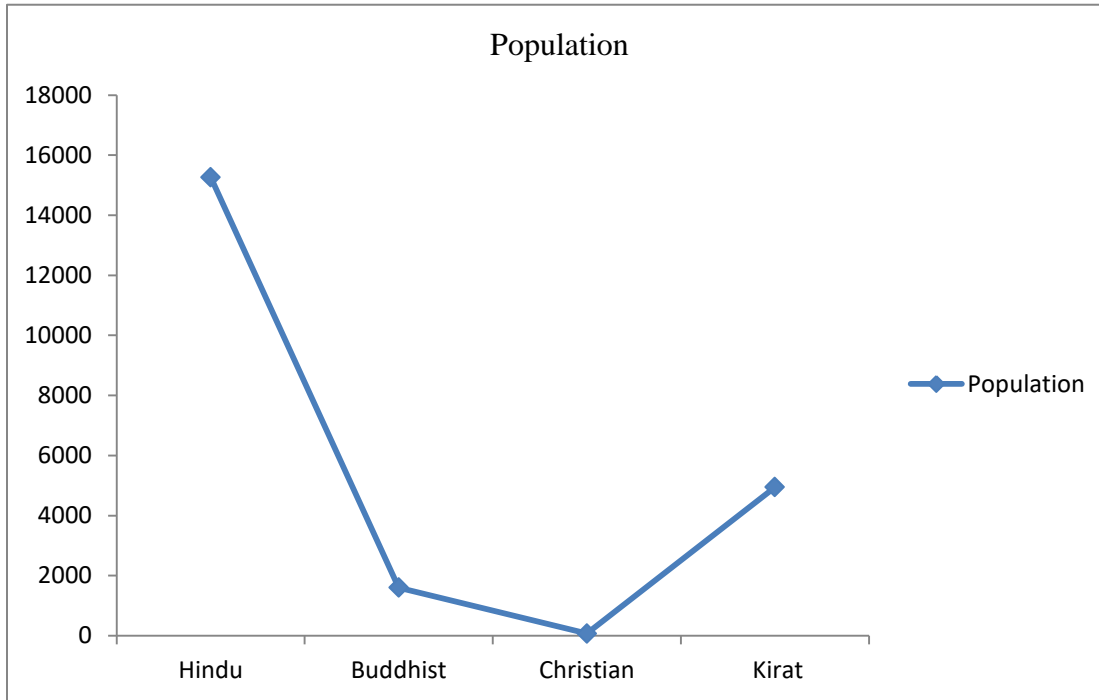
Table 4.5 Distribution of Population in Term of Religion

S.N.	Religion	Population	Percentage%
1	Hindu	15260	69.73%
2	Buddhist	1600	7.31%
3	Christian	75	0.34%
4	Kirat	4949	22.61%
	Total	21884	100%

Source: Rural Municipality Profile, 2011

The above table shows that in the context of study area the population distribution of the religious status of Phalelung Rural Municipality Panchthar. According to the Phalelung Rural Municipality Profile (2011), 69.73% of the people are in Hindu religion, 22.61% people Kirat, Buddhist religion are 7.31% and Christian 0.34%. But there is no discrimination about religious. Religion in Nepal has been one of the major highlights of the country at present. Because of the drastic changes made in the field of religion, the scenario of Nepal has changed quite a bit. Nepal is a multi-ethnic, multi-cultural and multi-religious country. It was previously a Hindu nation, but after the declaration of secularism, things have changed. It is now a haven for people of all religion.

Fig: no 4.2 Distribution of Population in Term of Religion



It seems most of the dalit women is influencing factor that affects the socio economic power of women. Social norms and traditional values are also an important factor that affects dalit women's movement and development.

4.7 Economic Status Respondents

The economy of Nepal is largely dependent on agriculture and remittances. The biggest challenges faced by the country in achieving higher economic development are the frequent changes in political leadership as well as corruption. In the study area economic aspect of this Phalelung Rural Municipality Panchthar most of the Dalit people is involved in Traditional agriculture system and their traditional occupation. All cast and their groups such as Chhetri, Gurung, Brahmins, Limbu, Newar, Kami, Damai, Tamang, Magar and Sarkis are also engaged in Business, teaching, Ngo and Ingo. There are 80% Dalit people are engaged in agriculture and their traditional occupation. And 20% Dalit people involve in other sector.

Table 4.6 Economic Status in the Study Area

S.N.	Particulars	Population	Percentage
1.	Economically Active	1662	75.54%
2.	Economically Inactive	538	24.45%
	Total	2200	100%

Source: Municipality Profile, 2011

In the context of the study area the above table shows that 75.54% of the population are economically active and 24.45% are economically inactive in Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar. The year 2020 remained associated with the coronavirus originated from Wuhan China. It made a huge impact on the economy of Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar. Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar youths who were employed on the Gulf countries also were jobless. It had a huge impact on the foreign currency source of the county.

4.8 Age Structure

Age structure is the proportion of a population in different age classes. Age structures of areas with slow growth, including under developed countries such as Nepal, still have a pyramidal structure, but with many fewer young and reproductive-aged individuals and a greater proportion of older individuals.

Table 4.7 Age Structure of the Total Sample Respondents

S.N	Age group	No. of Respondents	Percentage
1.	15-30	5	19.23
2.	31-45	13	50
3.	46-60	5	19.23
4.	61 above	3	11.53
	Total respondents	26	100

Source: Field survey, 2021

In the context of field survey shows that 19.23% respondents are 15 to 30 age group, 50% respondents are 31 to 45 age group 19.23% respondents are 46 to 60 are group and 11.53% respondents are 61above age group. It proved that maximum respondents are 31-45 age groups.It is common in demography to split the population into three broad age groups: children and young adolescents (under 15 years old) the working-age population (15-64 years) and. the elderly population (65 years and older).

4.9 Marital Status

Marriage is the single most important event in the life of man and women. According to Hindus tradition, marriage is important for the all whether man and woman. A man's life is not considered complete without a wife and a woman has no option but to get married. In Nepal, majority of both men and women are married before 25 years of age (Acharya, 1995). Marriage is one of the universal social institutions. In our society, marriage determines the social roles and responsibilities of people. It is essential for legitimate birth. Females role also increase in family only after marriage. It enhances their decision-making power. The following table shows the marital status of the respondents as.

Table 4.8 Marital Status of the Sampled Respondents

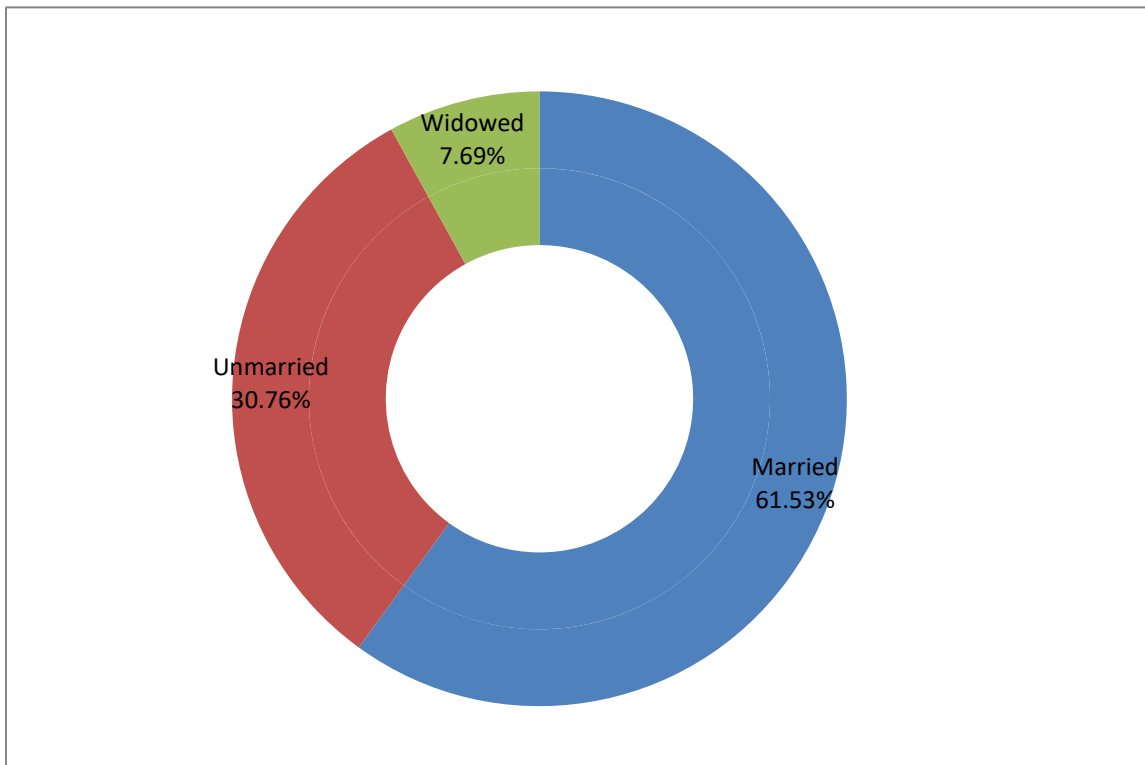
S. N.	Marital status	No of Respondents	Percentage
1.	Married	16	61.53%
2.	Unmarried	8	30.76%
3.	Widowed	2	7.69%
	Total	26	100%

Source: Field Survey, 2021

The above table shows that 61.53% percent of Dalit women are married, 30.76% percent of unmarried and 7.69% women is widowed. All of them dalit women married respondent higher than other.This category includes persons whose opposite- or same-sex spouse is living, unless the couple is separated or a divorce has been obtained. Also included are

persons in civil unions. This category includes persons who have lost their legally-married spouse through death and have not remarried. Those who live with a common-law partner are included in this category. This category includes persons currently legally married but who are no longer living with their spouse (for any reason other than illness, work or school) and have not obtained a divorce. Those who live with a common-law partner are included in this category.

Fig 4.3 Distribution of the Respondent by Marital Status



Marriage is one of the universal social institutions. In our society, marriage determines the social roles and responsibilities of people. It is essential for legitimate birth. Females role also increase in family only after marriage. It enhances their decision-making power.

4.10 Family Structure

Nuclear family refers that the family which consist husband, wife and their unmarried children is called nuclear. Joint family contains husband, wife, unmarried and married children as well as their relatives who share the kitchen for meal and reside under the same roof. In most of the cases, it was recorded that the women from the nuclear family and female headed household have higher responsibilities for decision that joint family and male headed household.

Table no. 4.9 Family Structure of Respondents

S.N.	Family Structure	No. of Respondent	Percentage
1.	Nuclear	15	57.69%
2.	Joint	11	42.30%
	Total	26	100%

Source: field Survey: 2021

Family size analysis revealed that most the family 57.69% has nuclear family and about 42.30% family has joint family. Nuclear family: a family in which a child lives with two married biological parents and with only full siblings, if siblings are present. Joint families are composed of sets of siblings, theirs spouses, and their dependent children.

4.11 Livestock Population

Livestock is commonly defined as domesticated animals raised in an agricultural setting to produce labor and commodities such as meat, eggs, milk, fur, leather, and wool. The term is sometimes used to refer solely to those that are bred for consumption, while other times it refers only to farmed ruminants, such as cattle, sheep and goats. In Nepal, people rear different animals like goats, pigs, Cattle, oxen, buffalos, Chickens and dogs. However, the horse is not as widely reared in Nepal as it is in European countries. Butter, milk, meat, and

wool are the main products of animal husbandry. Wool is exported to India and other countries. And then meat is used in Nepal.

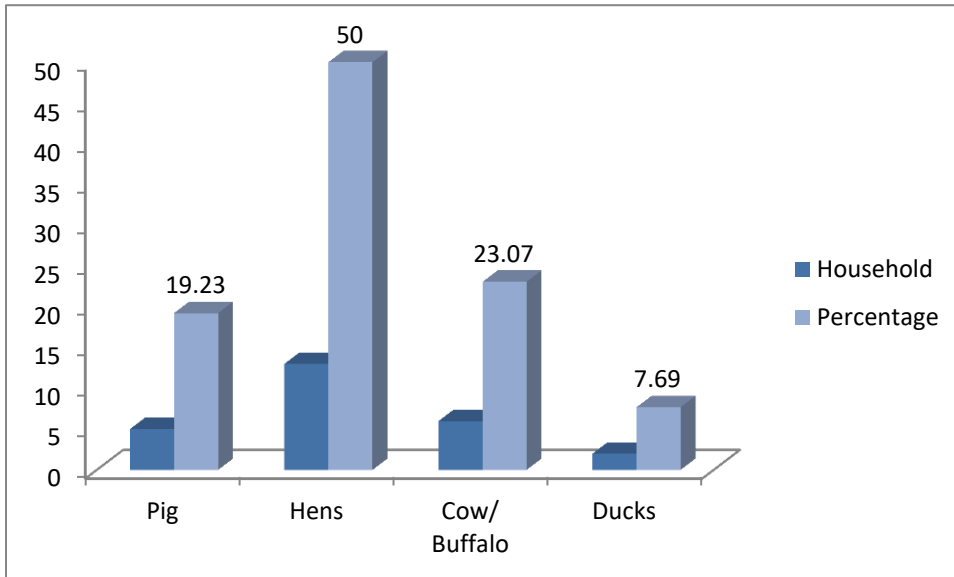
Table 4.10 Livestock Population and Status of Respondents

S.N	Animals	Household	Percentage
1.	Pig	5	19.23
2.	Hens	13	50
3.	Cow/ Buffalo	6	23.07
4.	Ducks	2	7.69
	Total	26	100

Source: Field Survey 2021

Above table shown that Hen is popular livestock. In this research area Hen and Pig is most important in their livestock. Livestock like buffalo, cow, ox/bull and goat are very common in Nepal is people but I found totally different in the study area.

Fig: 4.4 Livestock Population and Status of Respondents



Above figure illustrated that 13 household are keep Hens, cows are 6 similarly, pig 5 and last duck only 2 household shown. Dalit people are inter-dependent with higher caste people. Their socio-economic condition is poor. They have their own land but their cultivation is traditional which is not sufficient to sustain their families. On the other hand, their traditional occupation (which is the supportive key occupation) is in a decreasing stage because of the high competition in the modern market with highly developed machinery products.

4.12 Educational Status of Dalit

The low educational status of Dalits has remained one of the major barriers for their human development. It is evident that there is an inverse relationship between education levels and incidences of poverty i.e. the lower the education, the higher the incidence of poverty. This is attributed to the high incidences of poverty among the Dalit community. Children from the Dalit community face discrimination at schools by teachers and peers. Due to a discriminatory mindset, teachers provide less care for Dalit children, Dalit children not being permitted to drink water; rude manner of addressing them; putting Dalit children in separate lines, etc. Ultimately, their learning achievement becomes low which leads them to dropout.

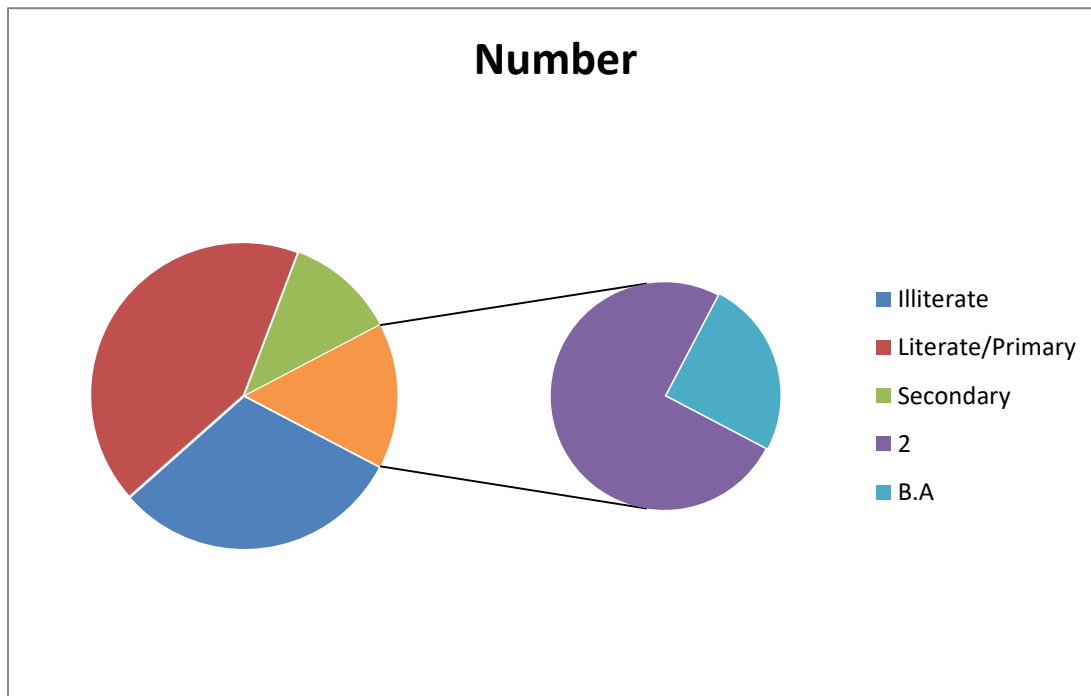
Table 4.11 Distribution of Respondents by Educational Status

S.N	Level	Number	Percentage
1.	Illiterate	8	30.79%
2.	Literate/Primary	11	42.30%
3.	Secondary	3	11.53%
4.	+ 2	3	11.53%
5.	B.A	1	3.84%
	Total	26	100%

Source: Field Survey, 2021

The educational status is divided into five categories which are illiterate, literate/Primary, secondary, + 2, B.A and above. These who only can read and write are kept in literate/primary have school education. Education is one of the major indicators of socio-economic development of people. Also plays the vital role in decision making process in their own life. In brief, education is the key indicator for reforming society and upgrading its social and economic status.

Figure 4.5 Distributions of Respondents by Educational Status



A majority of Dalit girls drop out of primary school, and they have the lowest literacy rate in Nepal, due to poverty and/or to avoid humiliation by classmates or teachers. The result is that many Dalit women are forced to take low-paying jobs including in agricultural labor, scavenging, humane waste disposal, and sweeping. Dalit woman are subject to violence, imprisonment, and rape if they refuse to work for low wages or follow the orders of upper caste landlords.

4.13 Economic Aspects

Women's economic aspect refers to their access over resources, earning capacity and work in which they engage. It has been already mentioned that social aspect and economic aspect of the women have direct relationship to their status in the household and in the community. There are lots of factor, which are affecting the economic condition of women. The researcher has tried to know the economic aspect of women taking the following economic factors into consideration. Women whose economic aspect is sound may support their family by the help of their earning than whose economic aspect is weak.

4.14 Occupational Status

The Dalit respondents still practiced their traditional occupations such as blacksmith work, tailoring, leatherwork, goldsmith work, copper/bronze work, earth-digging, sweeping and cleaning, ploughing, musical instrument playing, human waste disposal and carcass disposal. These occupations were performed on an ad hoc basis and did not contribute much to the household's livelihood. Many Dalits groups embraced activities in both agricultural and non-agricultural sectors when traditional occupations did not bring expected returns or when they could not compete with factory-produced goods. Non-traditional occupations were diverse, and included agricultural wage labour, regular job or service, farming, retail store, hotel/restaurant and construction businesses. Occupational mobility towards more gainful jobs was, however, limited.

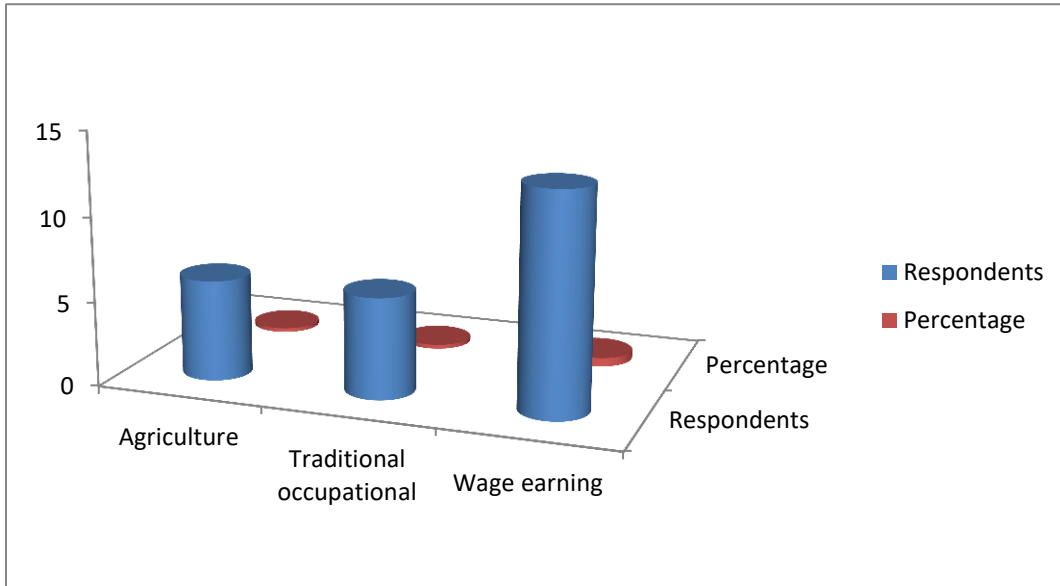
Table 4.12 Distribution of Respondent by Occupation

S.N.	Occupation	Respondents	Percentage
1.	Agriculture	6	23.07%
2.	Traditional occupational	6	23.07%
4.	Wage earning	14	53.84%
	Total	26	100%

Source: Field survey, 2021

Dalit female member of the family has major role in daily necessary food preparation. Occupation is not only the source of the income of the people but also the key factor that determines the livelihood pattern and the social status of the people. The following data shows that majority of dalit women 53.84% wage earning in different field while other women are agriculture 23.07%, and tradition occupation 23.07% women were involved. Occupation is one of the main indicators of women's economic status, which also increase their social status in the society.

Figure 4.6 Distribution of Respondent by Occupation



Dalit women 53.84% wage earning in different field while other women are agriculture 23.07%, and tradition occupation 23.07 % women were involved.

4.15 Problems of Labour

Unemployment is one of the main problems faced by labour market. Unemployment remains a major problem for labour markets even today. Production is another negative effect of the crisis and a challenge to labour markets. The labor problem encompasses the difficulties faced by wage-earners and employers who began to cut wages for various reasons including increased technology, desire for lower costs or to stay in business. The wage-earning classes responded with strikes, by unionizing and by committing acts of outright violence.

Table 4.13 Problems of Labour

S.N.	Nature of problems	No. of household	Percentage
1	Low salary	12	46.15
3	Gender discrimination	5	19.23
4	Sex violence	3	11.53
5	Lack of training	6	23.07
	Total	26	100

Source: Field survey 2021

Table 4.13 reveals that the respondents who faced the problems of low salary was 46.15%, gender discrimination was 19.23%, sex violence was 11.53% and lack of training was 23.07%. Most labour faced the problem of low salary and few faced the problem of sex violence.

4.16 Land Ownership

Land is the main asset for determining an individual's social status and standard of living in Nepali society. Dalits' land holdings are small. Landlessness has made Dalits economically vulnerable and dependent upon landlords. Such dependency is often exploited by the landlords, allowing for many abuses against Dalit. Ownership over the household property is observed as one of the very important factors determining the dalitwomen's status as shown below.

Table 4.14 Distribution of the Respondents by Ownership Status

S. N.	Land Ownership	Respondents	Percentage
1.	Male land owners	20	76.92%
2.	Female land owners	4	15.38%
3.	Landless	2	7.69%
	Total	26	100%

Source: Field survey 2021

Male dalit people head own most of the property in maximum households. It is seen that only 1/4 of the households are in favor of the property rights for women. Above table shown that dalit women land owner 15.38% similarly, male land owners 76.92% and landless people are 7.69%. Here find out male has higher than women owner land. It is also observed that land ownership pattern of women increases as their age increase. It is observed that the dalit women who contribute economically have more ownership of property than economically dependent women.

4.17 Working Time

The employer pays higher rates for overtime hours as required in the law. Maximum working hours refers to the maximum working hours of an employee. The employee cannot work more than the level specified in the maximum working hour's law. In developed countries, some works as part-timer because they are unable to find full-time work, but many choose reduced work hours to care for children or other family; some choose it simply to increase leisure time.

Table 4.15 Working Time Duration

SN	Time duration (hr.) a day	No. of household	Percentage
1.	Less than 5	4	15.38
2.	5-8 hrs	11	42.30
3.	More than 8	11	42.30
	Total	26	100

Source: Field survey 2021

Table 4.15 reveals that 15.38% of respondents worked for less than 5 hours, 42.30% and 42.30% worked for 5 to 8 hours and more than 8 hours respectively. Most of the people worked for 5 to 8 hrs.time which may considered as office time or office hour.

4.18 Income

Income per capita has been increasing steadily in most countries. Many factors contribute to people having a higher income, including education, globalization and favorable political circumstances such as economic freedom and peace. Increases in income also tend to lead to people choosing to work fewer hours. Developed countries have higher incomes as opposed to developing countries tending to have lower incomes.

Dalit women are personal income not only good their condition in the household and in community but it also increases her social status. Dalit women's personal income, it is very difficult because of their heavy input in household duties.

4.19 Annual Household Income of Respondents

Income is money what an individual or business receives in exchange for providing labor, producing a good or service, or through investing capital. Individuals most often earn income through wages or salary. Businesses earn income from selling goods or services above their cost of production.

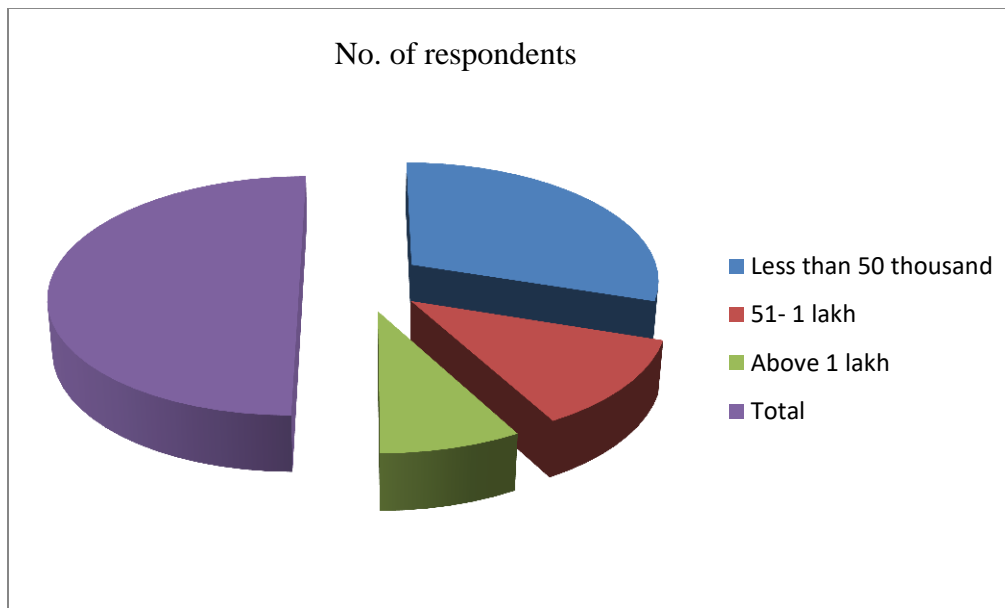
Table4.16 Annual Household Incomes of Respondents

S.N	Income in Thousand	No. of respondents	Percentage
1.	Less than 50 thousand	16	61.54
2.	51- 1 lakh	6	23.07
3.	Above 1 lakh	4	15.38
	Total	26	100

Source: Field survey, 2021

In most of cases dalit females have low access in economic power but some dalit women have high power in comparison to their male counterparts. In the above table shown that only 4 respondents are strong in economically, their annual income is above 1 lakh and 6 respondents earns 51-1 lakh. Similarly, 16 respondents are earning less than 50,000.

Figure4.7 Annual Household Incomes of Respondents



Family income is a most important thing for dalit women. So, economic activities are the indicator of women empowerment. Income is kinds of measuring part of poverty. Only 15.38% respondents are strong in economically, their annual income is above 1 lakh and 23.07% respondents earns 51-1 lakh. Similarly, 61.54% respondents are earning less than 50,000. So you can.

4.20 Some of the Key Challenges

The new Constitution of Nepal must fully guarantee the right to equality and non-discrimination in line with international human rights law. The policies adopted by the government for the inclusion of Dalit women must be developed for Dalit women, and in consultation with them, to specifically address the issues and challenges that affect them. Some of the key challenges for ensuring effective inclusion of Dalit women in study area

Low public awareness of the low status of Dalit women.

- Low literacy rates and education opportunities for Dalit women.
- Lack of mainstreaming of Dalit women's issues in the government and state institutions.
- Patriarchal cultural values.
- Caste-based system.
- Transitional phase for the government and consequent unstable political system.
- Delay of Constituent Assembly elections.
- Frequent strikes.

CHAPTER-V

SUMMARY, FINDING, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The studies focus on to find out the socio-demographic and economic status of Dalit women, and to analyze the condition of gender discrimination among Dalits family. The real socio-economic situation of dalitwomen's is not good. This study based on the primary data and secondary data collected from the field visit. The study is focus on social and economic status dalit women and their social anddalitcommunity face various major problems of the respondent's. Primary data from Phalelung Rural Municipality Ward no 3 ThoklimbaPanchtharhave been used in this research. And secondary sources have also been used. Altogether 25 respondents were sampled from Dalit community. Dalit women are the most vulnerable group who face untouchability and gender based discrimination in compounded ways. Due to the enduring practices of untouchability on the part of so-called upper caste men and women, the Dalit women are barred from accessing water, public space, temples and others. They are excluded in social processes and prevented from freely marrying with other caste. The untouchability also affects Dalit women's access to education, health care and services for overcoming poverty. Gendered untouchability is impediment to attain right of equality of Dalit women in Nepal. The implementation of anti-trafficking law by the government is ineffective and inconsistent. Due to the lack of coordination among the government bodies, the trend of trafficking of Dalit girls and women is increasing. The coordination with the governments of SAARC countries also need to be made effective. The causes of cross-border human trafficking, domestic and sex work and prostitution are complex and intertwined with economic, social as well as legal issues. There has not been a systematic inquiry into the phenomenon to understand the complexity and inform the policies accordingly. The targeted approach to consider both particular geographic areas is prone to human trafficking and social group specific intervention needs to be designed.

5.2 Major Finding

- (1) There are 75.54% of the population are economically active and 24.45% are economically inactive in Phalelung Rural Municipality Ward no 3 Thoklimba Panchthar.
- (2) 61.53% percent of Dalit women are married, 30.76% percent are unmarried and 7.69% women is widowed.
- (3) The total population is 2200 where there are 46.59% males and 53.40% females. There is female is greater than male.
- (4) The largest number of populations who speak Limbu is 40.47%. Local language is respected language to that community or their local area where they speak both language nepali and other (Limbu, Rai, Tamang, and Magar etc.).
- (5) Top five castes of people in Phalelung Rural Municipality are Limbu (8,994), Rai (5,557), Magar (1,583), Brahmin (1,490) and Chhetri (1,448) with total population of 19,072, which forms 87.15 percent out of total population of 21,884 in Phalelung Rural Municipality. And 19.23% respondents are 15 to 30 age group, 50% respondents are 31 to 45 age group 19.23% respondents are 46 to 60 are group and 11.53% respondents are 61 above age group. Similarly, Family size analysis revealed that most the family 57.69% has nuclear family and about 42.30% family has joint family. As well as Hen is popular livestock.
- (6) In this research area Hen and Pig is most important in their livestock. The low educational status of Dalits has remained one of the major barriers for their human development.
- (7) The Dalit respondents still practiced their traditional occupations such as blacksmith work, tailoring, leatherwork, goldsmith work, copper/bronze work, earth-digging, sweeping and cleaning, plugging, musical instrument playing, human waste disposal and carcass disposal.
- (8) Dalit women 53.84% wage earning in different field while other women are agriculture 23.07%, and tradition occupation 23.07 % women were involved.
- (9) The respondents who faced the problems of low salaries are 46.15%, gender discrimination is 19.23%, sex violence is 11.53% and lack of training is 23.07%.

5.3 Conclusion

Under-educated dalit women face severely exploited. Dalits struggle to provide for even their most basic daily needs. Dalits must also threats to their physical security from both state and private actors. The violence by upper-caste groups against Dalits have two major causes: the “untouchability” and discrimination upper-caste community members practice on a daily basis and the desire of upper-caste community members to protect their own entrenched status by preventing Dalit development and the fulfillment of Dalits’ rights. The political, social, economic, and cultural status of Dalits in Nepal shows the State very low. Social norms and traditional culture are also factors that are holding back the women to male forward. Super stations are a major drawback Nepalese society. To conclude we can say that thought women still from discriminatory practices in their households and society, if they are educated, employed and economically independent then they can make their position strong in politically, financially, ideological and in their household and in the society as a whole. Now a day dalitwomen’s participation in employment but it is not satisfaction. Although women’s movement power has been increased in recent (after the restoration of democracy 1990) days but it is not satisfactory.

Women themselves are one of the major stakeholders for the development, so firstly individually women are made aware about their right and responsibility. The discriminatory behavior is decrease in their family because family is one of the major institutions to practice gender discrimination. Study find out that women are unable to attain formal education and higher education. So, individually women herself made aware about importance of higher education. Society is another responsible institution to exercise gender discrimination in the world. Community awareness is essential for decrease women discrimination. Gradual change in society and its innovation is accepted by society so women position was improving regularly.

The Dalit agenda cannot be considered in isolation from political and social developments in Nepal. It is part of a broader commitment to a new Nepal in which values of democracy, inclusion and social justice must prevail. Each of these values has great significance for the recognition and well-being of the Dalits, and of other marginalized communities. And yet the assertion by these communities of their rights, and demands for constitutional provisions

which would secure them, have caused great disquiet among established elites. The IC as originally promulgated went little beyond generalities and its drafters seem to have ignored the specific

We emphasize that until these demands are fulfilled there can be neither permanent peace nor the guarantee of human rights and social justice in the country. We would also like to add that our movement will continue until all our demands are met

5.4 Recommendations

Adopt effective rule and regulation of discrimination to include the indirect and invisible forms of gender and caste-based discrimination in both private and public sphere by state and non-state actors. Provision for adequate punishment for perpetrators of the discrimination against Dalit women should be made in the law.

- (1) The government should give authorities to stakeholder against the Discrimination. Measures for protection of the Dalit women who fall victims of discrimination and witness be made explicit. Provision for compensation for the victims should be made by the law.
- (2) The government should focus on non-governmental organization are involving to empower the females socially as well as economically but result is not as desired. So the governmental, NGOs\INGOs have to work to empower and increase the potentialities of females. It is essential to employment the existing policies and programs property and new appropriate policies and programs to enhance the capability of females.
- (3) The stakeholder should develop the concept of equality between men and women. The government should lunch an effective income generating program, vocational guidance.
- (4) To make appropriate the traditional job, the government should create the environment of new employment opportunity. Develop policy guidelines and programs through media to stop propagation of racial and descent-based prejudices and segregation by state and non-state actors. Develop legal procedures for identification of gendered caste is prejudiced speech and treatment against the Dalit women and punishment. Reform educational curricula and textbooks and implement transformative training for school teachers, police, community and religious leaders, political activists, bureaucrats and local representatives to provide information on Dalit human rights, remove language that humiliates Dalit women and men.
- (5) We should focus on labour's market and participation of both men and women, reducing structural unemployment, and promoting job quality.

- (6) Focus on develop skill workforce responding to labinour market needs, promoting job quality and lifelong learning.
- (7) The access of the Dalit community to health services should be ensured by stopping privatization of health services and establishing access to health care as a fundamental right. The State should provide special cards for Dalits for free health care services.
- (8) The Constitution should guarantee the right of an individual to marry the person of his/her choice. Anyone who opposes and denies personal independence to get married on the basis of caste discrimination should be subjected to stiff penalty. All Acts, laws, policies and related value system that go against the right to independently choose one's marriage partner should be completely abolished, and the Constitution should require the state and the citizens to work to this end.
- (9) Government should ensure that scholarships are provided proportionately to Dalit students in educational institutions run by the private sector.

Provide land to landless Dalits and ensure equal access of Dalits to natural resources and inclusion of Dalits in natural resource management committees; Expand the governments People's Housing Programme covering all landless Dalits and all other affected by the disaster across the country; Strengthen its efforts to achieve universal provision of quality education for girls at each level of the education system in urban, rural and remote areas, with special attention to Dalit girls Schools and education institutions need to be declared discrimination free zones; Devise and implement free medical service and health insurance policy for all including Dalits who are unable to bear health service from their household income and are below the poverty line.

Discrimination in accessing health services needs to be addressed through effective monitoring and prosecution of the offenders; Take immediate step to appoint at least one Dalit teacher including Dalit women at each level of schooling; Take immediate steps to provide land to landless Dalits and guarantee employment for landless Dalits who do not have citizenship certificates and cannot own land due to their lack of citizenship certificates; Ensure that the planning and executive bodies are inclusive with respect to Dalits and that the

government and development agencies allocate adequate resources for the economic empowerment by considering their poverty gaps; Ensure that the issues of freeHaliyas addressed with sustainable rehabilitate. Women have constituted around a third of the membership of the two post-war Constituent Assemblies and the parliament, and have achieved senior positions such as President and Speaker. However, established male political leaders continue to monopolies major policy negotiations, often outside formal institutions. Women's political power has also been actively inhibited. The Women's Caucus was banned in the second Constituent Assembly, while women candidates are often selected to contest constituencies they are unlikely to win.

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ANNEX-I

Questionnaire for Household Survey

A. Personal Information:

Date:

Name of the respondent

1. Age:
2. Marital status:

Status	Number of respondents
Married	
Unmarried	
Widowed	
Divorced	
Separated	

3. Cast/ Ethnicity.....
4. Education:

Status	Number of respondent
Literate	
Primary	
Secondary	
Above	
Illiterate	

5. Family Type: a. Joint Family b. Nuclear Family

Description about family members.

S.N	Family members	Sex	Age	Education	Occupation

6. Which is your qualification?

Qualification	Number of respondent
Literacy	
S.L.C.	
Above +2	
Illiteracy	

7. What is your main occupation?

Occupation	Main
Labor	
Service	
Agriculture	
Business	
Animal husbandry	
Poultry farming	
Others	

8. Is land in your own name?

a. Yes

b. No

9. If yes how much is it? (Area in Anna/ Ropani)

- a. Khet
- b. Bari
- c. Grazing land.....

10. Who owns the land in your family?

	Number of respondent
Mother in law	
Father in law	
Husband	
Son	

11. Do you have any kind of livestock?

S.N.	Animal	Number
1	Pig	
2	Ducks	
3	Hens	
4	Others	

12. How much is your personal income per annaul?

Income(Rs.)	Agriculture	Service	Business	Labor	Poultry farming	Others
0 to 6000						
7000 -10000						
110000-15000						
16000-above						

13. Is your income sufficient to meet the family's needs?

Condition	Number of respondent
Sufficient	
Insufficient	

14. Are you a member of any community based organization?

CBOs	Number of respondent
Co-operatives	
MahilaSamuha	
Culture Organazition	
Others	

15. Do you believes traditional treatment method?

Treatment	Number of respondent
Health post	
Dhami/ Jhakri	
Hospital	
Nursing Home	

16. Which of the following livestock production do you get high income?

Kind	Number of respondent
Pig	
Hen	
Ducks	
Pigeon	

17. What are the sources of drinking water?

Sources of water	Number of respondent
Tap	
Stream	
Hand pump	
Wells	

18. What kinds of financial institutions most practice in your community?

Financial institution	Number of respondent
Dhuku	
Mahilasamuha	
Co-operatives	
Bank	

19. What are the major problems of dalit women in your community?

- I) Uneducated people
- ii) Unskilled person
- iii) Lack of vocational training

iv) Lack of Industrialization

ANNEX-II

Photographs

- Some photos are on research time.



